# DISCONTENT

"MOTHER OF PROGRESS"

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## ASCENDANT MAN.

Out from the night of his ignorant past,
Age upon ages by fear overcast,
Man into manhood is rising at last.

Behold him becoming of masterly mind,
With boldest desires, yet tender and kind,
Where once was worm, wolf and vulture combined.

Child of desire, he is full of unrest,
Hatred and longing unite in his breast;
Scorn of past weakness and love of the best.

Centuries slow was his travail and pain,
Learning to know that so much of his gain
Time would yet show was mistaken and vain.

His fate was to find through folly and wrong
That life is most short and art is most long,
And 'tis more to be wise, though much to be strong.

Ere passion felt the leash of manly thought
Perverted nature countless sorrows wrought,
And pride of life to deepest shame was brought.

The earth resounded with the name of king;
Man's lust for power did war and slavery bring,
And long was freedom a forgotten thing.

Our fevered mind in restless dream may see
What, when the darkness and its terrors flee,
Remembering it shall rise to do and be.

Thus from the evil things he has unlearned,
From cramping creeds and customs he has spurned,
To heights ideal now man's face is turned.

And though the past was long, and dark its stains,
And fear and hatred forged such cruel chains,
Much that was good in it for us remains.

For us who live today in quiet ease,
Whom science serves and art's rich treasures please,
What faithful souls endured agonies!

Not without heroes many and unsanned,
Not without valiant deeds for long defamed,
Could wolf and tiger in man's blood be tamed.

From error truth was won as gold from dross,
Through purging fire, through bitter pain and loss,
By those who braved the hemlock and the cross.

The night has stars, but none that can outshine
The memory of those whose deeds divine
Link past and future in heroic line.

Nor yet is come an end for noble deeds,
Each age with broader life brings deeper needs;
New heights of truth above our new-made creeds.

No partial good can satisfy the soul
Who once in freedom and with self control
Sets forth to gain enjoyment of the whole.

—Victor E. Southworth.

## PUNISHMENT.

The frequency of terrible lynchings in the west and south lately has aroused a general renewed interest in the matter of penalties for crime. In this state, and in Kansas, the people are agitating for a return to capital punishment as a deterrent to ordinary criminals, and as a means of taking away all excuse for lynchings, burnings, etc. Thus the people, frightened by the "evils of a little liberty," by the inharmonies of a progressive move, see no remedy but to go backward a step and readopt some of the old customs of our savage days. The general people have not yet learned that we must deal with causes, not simply shrink back from effects in affright.

Our "best statesmen" are no better than the common people in this respect. They are all clamoring to reinstate the death penalty, as the only thing they can think of as a preventive for both illegal and respectable crime. They cannot yet look beyond the point that if "a penalty is only severe enough it will make everybody good." That was the fundamental principle in the old belief in an everlasting, burning hell. If it were true, why did not the prevalence of this belief make everybody saintly during a period of over a thousand years? If this is true, why do the lawmakers stop at hanging? Why not return at once to boiling in oil, racks and thumbscrews?

It is a historical fact that the more severe the penalties established by governments for crimes against its laws, the more frequent are the crimes; the more degraded, wretched, hopeless, the condition of the people. Statistics show that at the present time those countries which have abolished the death penalty (unless they have established more cruel and lingering punishments) have the fewest murders; in this country those states that do not inflict capital punishment have less murder cases to deal with.

The crimes of society are effects. The actions of the common people, the powerless victims of systems and institutions which they do not know enough to realize they could influence, are but the reflection of impressions made upon them. But they are, after all, harmless compared to the enlightened, influential, powerful, deliberately acting men of the world—those who "lead the people," who rule, and guide events. These men restrict the lives of millions of people; they rob them of the results of their toil; they keep them from the land and the resources of nature, without which life is utterly impossible. They institute wars and set the common, ignorant people, whose real interests are identical, to killing each other. In the face of such awful, far-reaching, appalling crimes, how can we look for virtue on the part of the ignorant and comparatively helpless.

The officials of government show no reverence for life; they feel no regard for its sanctity when it comes in the way of some purpose of their own. Only think of the three unjustifiable, diabolical, cruel, wasteful wars now being waged by "Christian" people in three different quarters of the globe! The finest of our young men are sent away, sacrificed either to disease, treachery or bullets, or to the making of heartless butchers; innocent women and children are carelessly killed, human beings are starved, tortured, driven to lingering deaths by want; horses and other animals are sacrificed without a thought of mercy to them! And then we wonder that a poor ignorant man, weary of the desperate struggle they have made of life, now and then kills another for his money; or that a stupid human brute, born of a long line of outraged mothers, sometimes assaults an innocent girl; or that citizens we believed were half civilized should, with the example of the most respectable men in the world before their eyes, turn into frenzied fiends and burn the stupid brute.

Respectable, Christian, leading, ruling men must set better examples to the weaker and more ignorant, they must give them back their inheritance, the earth, they must teach, elevate, cure, if they would have the common people become virtuous. When they have done all this and failed, then it will be time enough to talk of hanging, butchering and burning as a remedy for crime.

Denver, Colo. LIZZIE M. HOLMES.

## WILL CONTINUE HIS FIGHT.

Comrade J. H. Cook, who was arrested for speaking on the street in Providence, R. I., last month, was fined $5 and cost, amounting in all to $25. Comrade Cook intends to keep up his fight for open-air meetings. His 14-year-old son while watching a game of craps being played on the sidewalk by some boys was struck on the head by a policeman with his blackjack, cutting him severely.

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And why drag this dead weight of a Sunday school over the whole Christendom. It is natural and beautiful that childhood should inquire, and maturity should teach; but it is time enough to answer questions when they are asked. Do not shut up the young people against their will in a pew, and force the children to ask them questions for an hour or two against their will.—Emerson.

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Our present industrial system is actually built on such a plan that it rejoices in waste. "No waste, no business." When a great fire occurs the carpenters and masons rejoice. When sickness is prevalent the doctors and druggists smile, and whenever a death occurs some undertaker is made happy.—Industrial Freedom.

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From possessions which have become private property, and which now, strangely enough, are regarded as the very foundation of good order, spring all crimes.—Richard Wagner.

## HONEY BEES.

. . . Bees should be handled by those who love them. To handle bees carelessly, or indifferently, is to injure the bees; and probably to be injured yourself. Aye, you may pay for carelessness with your life.

Men who manage horses successfully are always men who love horses. I am a horseman, and know by actual experience every phase of horse raising and horse training.

Horses should be taught, not broken.

Men should be taught, not governed.

And to teach successfully you must love. He who loves most is the best teacher.

Men who manage men should be those who love men. But every jail and every prison is in the hands of men who despise and fear men. Every prison is a university where hate, falsehood, villainy and vice are taught. Every jail is a preparatory school for wrong. And all the hate and untruth that prisons create spring naturally into being because men are possessed of the illusion that they have a divine right to punish other men. Every item of the decalogue can be broken legally, and the chief business of lawyers is to tell you how. Thus society sets the example of wrong doing. And so long as the state sets the example of killing its enemies men will occasionally kill theirs. Laws, to a degree, are contrivances for revenge, but principally for the making the many pay tithes and taxes to the few. Are the politicians you know men who love their fellowmen?

Be careful how you manage men, for the day is surely coming when if you have not love and yet attempt to manage men you will pay for your rashness with your life.

Preachers have told us that we should reform in order to prepare for death. The wise teacher tells men that they should forsake sin, so as to prepare for life. Sin is a wrong expression of your life energy, and therefore is a mistake—a mistake fraught with bad results.

All men, in the law or out of it, who make a business of punishing other men, are in a bad and foolish business. That is to say, they are expressing their lives unwisely—sinfully. Judges, lawyers, detectives, policemen and prison guards are expressing their lives absurdly, so they very seldom grow either in intellect or spirit. Almost without exception they are rogues and hypocrites.

Sin is its own punishment; . . a self-lubricating, automatic law looks after that. How preposterous the illusion that he de fast in the mind of puny man that it is his duty to go nosing and hunting around over the world with handcuffs, clubs and comealongs in order to punish other men who have sinned! Such hunters of men are ignorant of . . man, and are themselves hunted by the devil.

Be wise and teach, but do not punish; . . and all's right with the world.—The Philistine.

# DISCONTENT

"MOTHER OF PROGRESS".

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## A HEALTHY COMPARISON.

Whenever the subject of freelove is mentioned it is customary for monogamists to denounce it as a delusion and its advocates as vile and unclean, and those who write or otherwise devote themselves to the cause of the common people are ostracized, slandered, arrested, fined, imprisoned—anything to insure their silence and thus prevent the spread of radical ideas.

Freelovers have no warfare to make upon any truth that monogamy teaches, but when monogamy obtrudes itself in the pathway of progress it then becomes the duty of every thinking man and woman to utter an emphatic protest.

So far as I am individually concerned, I prefer not to see one system arrayed against the other as a system, but would leave everyone free to accept the truth and reject the errors of both systems, fully believing that it will redound to the benefit of both freelovers and monogamists if they will profit by the injunction laid down in the twelfth commandment—"Mind your own business and let others alone."

But since the enemies of freelove insist that no one who rejects monogamy can be honest, truthful and reliable, or good enough to associate with, let us candidly compare the two systems, not by the large professions of their advocates, but by their visible fruits, and learn, if we can, which system, after a thorough investion, will compel the earnest seeker for truth to adopt as a system.

It is an indisputable fact that a consistent belief in natural selection, in justice, in liberty, will lead to freelove, but I am sorry to say that those who are most persistent in trying to array freelove on one side and monogamy on the other of an imaginary fight between the two are generally ignorant of the teachings and tendencies of either system, and, unfortunately, decline to investigate the facts and claims as presented by their respective advocates. Since the enemies of freelovism throw down the gauntlet we cheerfully take it up, firmly relying upon principles based on truth that it will not only stand the test as applied by monogamic ethics, but also the crucial test of reason. In proof of this confidence I lay down the proposition that there is not anything bad in freelove, nor can there be said to be anything bad in it that is not found in monogamy. It is not my purpose (here) to reply to arguments against freelovism, but to show that if there is any logical force in such arguments it applies, with all its force against monogamy.

The consensus of objections urged against freelove is that it is immoral in its tendency. That there is anything immoral in it I emphatically deny. I admit that there are mercenary, narrow, bigoted freelovers, just as are found in all other classes those who have not profited by the mistakes of the past. Freelove finds them as they are and not as we would have them. It finds them just where monogamy, or Christian marriage has left them, hence, whatever of crudeness and error that may be attached to them is justly chargeable to the Christian system, a system that forbids investigation. The believers in freedom in love come from among the saints and sinners, from among all classes; from every condition in life, and, as a consequence, we have all sorts of characters and opinions, every phase of society, and every degree of culture. Freelove appeals to them as a natural fact, and the application of this fact to their daily lives depends on their mental and moral development. They are wise or unwise, cultured or illiterate, moral or immoral, in exact accord with the education, character and standing of the individual.

"They have seen that our laws and customs bearing upon the relations of the sexes had their rise in the traditions of the Bible.

"They have seen that the status of the wife and the prostitute is identically the same; that is, that the passional gratification of man is the chief consideration. They have seen that marriage laws were not made for the protection of the wife, or the good of the children, or the welfare of the home, but to protect each man from the encroachments of every other man and insure him the peaceable possession of the woman he claims. They find that it is the maintenance of compulsory monogamy that makes the courtesan and the brothel facts just as real as our homes and firesides. They find that the bickerings and strife, the envy and jealousy, the misery and crime, the suicides and murders, that grow out of marital infelicity is the result of the faulty ethical system that produces them. The fact that marriage is responsible for the half-hidden skeletons in the family closets of respectable homes, the sad story of motherhood ground to the dust under the misrule of masculine ignorance and superstition is enough to condemn the system that produces them.

"Freelovers demand for woman the ownership of herself and the emancipation from sexual bondage, the right to her children as against the claims of the reputed father."

The leaders in this warfare against sexual freedom are unscrupulous, designing men and women who knowingly perpetrate wickedness, and from evil motives, but the multitude who take up the hue and cry of "obscenity" are not necessarily bad people. They are too indolent and too superstitious to think for themselves. They swallow without examination whatever is presented to them by the elders, and accept as truth the traditions of the divine origin of old customs and institutions. They are taught to consider the copulative act as being all there is to the sexual problem—a surrender to a carnal appetite at best, but licensed and protected by monogamic marriage in the best manner possible. They believe that in some mysterious way the marriage ceremony changes a very vile and sinful act into a pure and commendable one. Just how this mysterious power operates in changing uncleanness and wrong into chastity and righteousness they are unable to explain, but they accept it as they do the atoning power of the blood of Jesus which cleanses from all sin. Christian marriage being symbolical of the Christian religion, they would no more doubt the perfection of one than the holiness of the other.

So long as people believe that sexuality in the flesh is analogous to total depravity it is useless to expect them to rationally consider the sex question. Sexual attraction, natural, orderly and obedient to the law of love, is not a virtue in the popular sense of the word. Fashionable virtue is always of the feminine gender and is measured by the legal standard. A woman to be virtuous must live a celibate, or else become a legal wife, a thing she cannot do without a personal surrender of herself to the keeping of her husband, and an agreement to serve him sexually for the rest of her life according to the marriage law—a law so constructed and administered that there is no phase of sexual abomination that may not be practiced with its full sanction. It justifies mercenary marriages and gives license for excess and debauchery. The most cruel outrage and abuse will receive its benediction if they bear the semblance and seal of law. The coarsest, filthiest and most sensual animal in human form may associate with a woman, if he be her husband, and he may treat her in the most brutal manner that woman can be treated by man, may infect her with sexual disease until her whole system is filled with rottenness without any damage to her virtue. Her health, her happiness, and even her life may be destroyed. The marriage certificate does double duty—it is at once his license and her shield of honor.

On the other hand, when a healthy, happy pair find each other just too sweet for anything and drink of stolen waters, what is the result? Well, nothing, so far as the man is concerned; he is not damaged any, but the poor woman! her virtue is lost; she is fallen, dishonored, ruined, forever. A person would be thought crazy who would seriously propose such a rule for masculine virtue as the one by which woman is measured. No one thinks of driving the bad boy from home and friends, thus shutting him off from all good influences. A boy only "sows his wild oats," and then settles down into a sober man and becomes a good husband, a fond parent and a respectable citizen; and there is no reason in nature why the girl who was his partner in the "wild-oat" business should not become a good mother, a loving wife and a useful member of society.

Monogamy deals kindly and charitably with our prodigal sons and harshly and cruelly with our wayward sisters. Monogamy is so excessively nice about keeping out of sight the poor girl who has passed the enchanted land of pleasure that she is driven out of its janus-faced fold lest she contaminate the blushing bride who has sold her body to old moneybags.

We may shut our eyes and try to persuade ourselves that our conjugal relations are regulated on a monogamic basis; we may boast of our schools and churches, our advance in the arts and sciences, but whether we recognize the fact or not it cannot be successfully denied that sexual prostitution is continually circling and seething in our midst, carrying down to unfathomable depths of misery thousands of women every year. According to statistics there are in the United States 500,000 women who make sexual prostitution their regular business as a means of obtaining a livelihood. From the same source we learn that the average length of woman's life after entering this maelstrom of despair is only five years; as their number does not grow less the conclusion is forced upon us that 100,000 new victims are added every year to satisfy the demands of monogamy.

In stating these unpalatable facts, and saying that marriage is responsible for woman's enslavement to unbridled passion, we do not rush headlong against that union which exists only in the dreams of the poets, but we do make uncompromising warfare upon marriage as exemplified in common usage, in common law; where woman is "given in marriage," and becomes a household drudge and a sexual slave in her husband's home.

JAS. W. ADAMS.

## QUESTION FOR C. L. JAMES.

Will Comrade James tell the readers of DISCONTENT, in language that all can understand, why he persists in writing that a "movement against vaccination" is a "movement in favor of ignorance?" When each of the firms, in the United States, that are engaged in the production of vaccine virus advertise to the world that theirs is the only genuine article, and that all other is impure and dangerous to use, it seems to me that the time has arrived when our learned brother should have some positive convictions in the matter.

As for myself, I am quite ready to believe that all of the vaccine manufacturers are telling the truth; therefore, I agree with Wallace when he declares that there isn't a particle of evidence to prove that vaccination ever saved a single human being from having small pox, while, on the other hand, there is an overwhelming amount to show that thousands upon thousands have been killed by it.

In doing what I can to kill the vaccination delusion I contend that I am engaged in a work of "education" and it is through and by education (so our comrade informs us) that Anarchism is to conquer the world.

J. T. SMALL.

Provincetown, Mass.

## WHY?

It seemeth to me at times that the average workingman is very much like a monkey on a barrel organ—the politician pipes, by simply turning a handle he has gotten ahold of, and the workingman dances to the tune while grimacingly picking up the falling coppers (unmindful of the fact that he is the miner, smelter and minter of same!) ever dutifully turning them over to the safekeeping of his master. I more than suspicion the monk would like to pouch some for keeps—judging by the askant glance of his eye as he picks up the coins. I wonder what prevents him? It must be past strict training of hot irons and lash, because they don't all wear steel chains on the jez.

C. H. CHEYSE.

Blessed is the man or woman who inherits a tendency from parents for free, independent, logical thinking.—Dr. J. H. Tilden.

## CHAINS.

BY NELLIE M. JERAULD.

CHAPTER XXV—Continued.

"No, for I do not think that you have answered my question. I don't see why questions on religious matters cannot be answered as logically as questions on any other topic. If you asked me concerning Li Hung Chang I could tell you where he lived, could tell you that he had been seen, that he had been photographed; could tell you many things that he had done. As for God being everywhere, yes, I have heard that often enough, but it has not been proven, to my satisfaction, at least."

"Well, well, Brother Archer, these are minor questions, they are of very little importance, and we will waive any further discussion of them. But you surely make a mistake if you do not accept Jesus Christ as a mediator between God and man."

"I would be glad to know, Mr. Boyd, why Jesus Christ should mediate between God and man?"

"Now, Brother Archer, let me be plain with you. I have a suspicion that it may be because, as a rule, man's a fool. I don't know whether the same arrangement would be necessary with a more intelligent race, but I take it this way: Man being in peremptory need of God's help, and yet being of such disposition that if God helped him even on condition of repentance from his evil deeds man would infer that God was ready to go into partnership with those evil deeds and would thereby be encouraged to hurt himself more and more, it became necessary, as a condition precedent to such help, that it be shown by a conclusive and completed example that when God and sin met the only possible result was war to the death. I trust I have made it plain to you, Brother Archer."

"No, you have not answered my question. You say God created the world. How do you know that to be fact?"

"Because I make it so. Now, how do I know that the world was created at all? Because matter bears the stamp of a created article. You know that every atom is complete in itself; now no power known to science, no force that resides in matter, is able to make or modify an atom, consequently matter must have been made by a power that was not matter nor any force known to natural science."

"Oh, Yes, Mr. Boyd, I have studied the atomic theory somewhat, but tell me how you know that God is everywhere?"

"By a presumption against spatial limitation for such a being, and by a Bible which makes plausible claim to the credit of a divine revelation, and against whose teaching in this respect no reason can be urged."

"There are many things I would like to know, but I have been no student and can't follow your reasoning. It sounds all right, yet I know it is not true."

The day following this conversation Rollin Carr came to the Archer farm on business, expecting to return the same day, but when Carrol told him of the preacher, and how they were "talking him crazy," Rollin concluded to stay and meet the revivalist. When Jane introduced him to Rollin the preacher did not at first have very much to say, but Jane found an opportunity to tell him that "Carr was an infidel and no better than he ought to be, for he's living with a woman without ever being married to her." Now, that was a crime, and Mr. Boyd was armed with ammunition—the was loaded for big game. After answering respectfully the usual questions that all preachers ask, Rollin said:

"Now, Mr. Boyd, I want to know where you get the proof of these assertions?"

"From the Bible, sir."

"Ah! Well, Mr. Boyd, allow me to say that we cannot argue from that standpoint, for I do not believe in the Bible as an inspired book. True, there are some rarely beautiful passages in it, but so there are in Shakespeare, and if one is inspired so also is the other."

"But, Mr. Carr, I know that it is the word of God."

"How do you know it?"

"Because the Bible says so."

"Oh, you know the Bible is the word of God because God says so, and you know God says so because the Bible says he does. Brilliant and logical reasoning that!"

"Mr. Carr, have you ever studied the Bible?"

"Yes, I have read it quite carefully, and know something of its contents. It has its value, and the value is not inconsiderable."

"Then you do not believe it to be the word of God?"

"Mr. Boyd, I would not worship a being who would inspire such a work."

"What do you mean?"

"I mean that I would want some one holier, higher and wiser than I, and your God is neither wiser nor holier."

"I do not know how you can prove this."

"Mr. Boyd, have you any proof of God's existence outside your Bible?"

"We do not need any other proof."

"Then let me tell you what God's word says he is: 1. He created a world with a full knowledge of its destiny and then terrifically cursed it because it failed to meet his expectations. 2. He swears in his wrath and is jealous. 3. He orders and accepts human sacrifices. 4. He is guilty of rage, injustice and vanity. 5. He is warlike and vengeful. 6. He is partial, for he actually sends his children strong delusion to believe a lie, 'that they may all be damned.'—II. Thess. 2:10, 11. 7. He is guilty of falsehood and deception. 8. He violates his oath and breaks his promise."

"Mr. Carr, these are awful things that you are saying."

"They are true; the book that you call holy, the book that you claim is the word of God, contains the proof of all these assertions. I can give the chapter and verse if you wish it; or if you do not care to take the time to search for all of these references send to Warren Smith and get his pamphlet, 'Theism or Law—Which?' and you will find all this, and much more, and it is given in such concise form that no time is wasted in learning the truth."

Then Rollin told him how all the ceremonies, all the symbols of the Christian religion were borrowed from the pagans; that the Bible was filled with allusions to sex worship; that nearly all the scriptural names bear directly upon sexual ideas, and he continued:

"The god of the Bible is a god of the senses, and any student will tell you the same thing. Everyone who worships a god only worships the highest and best that they can conceive. Our gods are simply the highest ideal of all that is good and true, and as we each differ so radically from one another, so our gods differ, and to me that is ample explanation for the many differing creeds."

The Rev. Boyd concluded that it was useless to talk any further to Rollin Carr, for the latter knew too much and his arguments were unanswerable, and, although Jane endeavored to bring Carrol to a sense of his need of a mediator, the preacher said nothing more to him.

The meetings continued to grow in interest and attendance and Jane went constantly, always accompanied by the revivalist. Carrol would not go and so he was left alone at home. Three evenings he remained there by himself. He tried to read, grew stupid and sleepy, and went to bed; but a resolve was maturing and he said to himself:

"If Jane goes off every night, and does not get home until after 10 o'clock, it's no worse for me to do the same thing, and if it's all right for her to go away with Boyd, and take that long ride with him, it will be all right for me to spend an evening with Sary Jane. I'm tired of this way of living, there is no happiness for me. I begin to understand what father and mother meant when they talked as they did before I was married. Well, if Jane and Boyd go off to meetin' tonight I'm goin' to see Sary. She'll be glad to see me and will have something to talk about beside 'salvation'."

That night Jane said:

"Carrol, we expect to have an experience meetin' tonight, and we will not be home until late; don't you think that you had better come along?"

"No, Jane, I don't care to hear the experience of the church members; you know what I think of the most of them."

Jane and "Brother Boyd" drove away together, and the preacher sympathized with Jane on account of her husband being "such an ungodly man;" and Jane felt that though she needed sympathy her lot was not so very hard while she could have the good man, who talked so eloquently to her, and sat so near her, as they went to the house of the Lord.

When Jane and Boyd left Carrol saddled his horse and rode over to Sary's house. He could not have told the exact reason for going, he did not stop to analyze it, but he felt lonesome and wanted company. He knew that Sary would be glad to see him, and he had grown tired of the everlasting topic of religion—how this sister had become converted, how that brother could not hold out much longer; he had been ignored ever since he had said positively that he did not want to be prayed for and that he would not go to church. Jane's time and attention was wholly occupied with the revival and the necessary house work.

As Carrol rode through the woods he was filled with anger against his wife and the preacher. "Poor fools," he muttered, "Jane isn't really to blame, for she don't know much; she has never been out in the world, but that man ought to know that he is making her the talk of the community. Well, she is too old to be made love to, and there isn't much about her to attract any man when it comes to her physical makeup."

When he reached the house, and had hitched his horse, he went to the kitchen door, for he saw a light in the window at the back of the house. In response to his knock Sarah opened the door. "Why, Carrol, is anyone sick?" was her astonished exclamation.

"No, Sary, I just came because I was all alone. Jane and the preacher went off to meetin' and they told me that they would be gone later than usual, so I came to see you."

"What will Jane say?"

"I don't care what she says. I have as much right to come here as she has to go running around the country with Boyd."

"But they are hunting sinners," Sary said demurely.

"Well, they had better come here then, for they think I'm a terrible sinner."

Sarah Jane had never forgiven Jane Pettigrew for the way she dismissed her from the Archer farm, and she vowed at the time "to get even with the old fool." She had loved Carrol, and she knew that he had cared for her, and when he had proven that he loved money enough to take Jane Pettigrew as his wife she felt indignant and hurt, but now her time had come "to get even" and she improved it.

"Father has been sick for two days," she said, "and is asleep in his room, so we will stay in the kitchen," and then she brought in a dish of apples, a plate of cake and a pitcher of cider.

"You haven't forgotten my favorites," said Carrol.

"No, I do not forget many things."

Carrol talked and laughed, and was so genial and such good company, that Jane would have been surprised to have seen and heard him. The hours flipped by rapidly, and as he looked at his watch he said, "If I get home before Jane does I must go now."

Sarah did not ask him to stay longer but when he said "Come to the gate with me, Sary," she arose without a word and went with him. When they reached the gate Carrol put his arm around her and drew her closely to him.

"Sary, I have been an infernal fool; being with you tonight shows me what I have missed. May, I come again, Sary?"

"Yes, Carrol, I'm always glad to have you come."

He looked at her pretty face and said:

"I've been a fool, but I'll not be one any longer," and, taking her in his arms, he kissed her again and again. When he let her go all she said was "Oh, Carrol!" (though not reproachfully). But when she was in her room she laughed a quiet little laugh as she said:

"Now, Jane Pettigrew, I said I'd be even with you, and I will. I love Carrol and you don't; you claim him, but I've got him. I want nothing but his love, and I've got that, and I'll keep it too! Poor boy, he don't dare say his soul's his own when he's at home; when he's here he knows his soul's his own and that I'm his, too, and that's what a man wants."

As Carrol rode homeward he was intoxicated with joy and said to himself:

"I know what love is, and Sary loves me; I know she does. What a nice evening I've had! I am going again as soon as I can. A fellow likes to go where he's wanted."

When Jane went to bed that night she found Carrol sound asleep (apparently).

and she did not try to waken him, but said as she stood and looked at him:

"Well, it aint my fault if he goes straight to perdition, for I have talked to him and asked the congregation to pray for him, and Brother Boyd and I pray together every day for him," and with a self-satisfied sigh Jane prepared for bed.

Carrol had heard the soliloquy and thought, "I hope, old lady, that you enjoy your prayers with Boyd as much as I enjoyed my visit with Sary."

Note.—The reasoning of Boyd, as here given, is not imaginary, as I have taken it almost verbatim from a letter written to me by an orthodox preacher in answer to these questions.—N. M. J.

(To be continued.)

## ASSOCIATION NOTES.

Joe Heiman's house is ready for occupancy. He will move in as soon as his things arrive.

S. B. Huber and family have gone to Edmonds, Wash. They sold their improvements to Rose Thornhill.

The residence to be occupied by Lois Waisbrooker is now being constructed. She is temporarily staying in the house vacated by the Hubers.

Those thinking of coming here should read our articles of incorporation and agreement very carefully, and also the item which ends these notes every issue, before they decide to come. We desire only those as members who can attend to their own affairs and leave others to do the same.

At the annual meeting of the resident members of the Mutual Home Association, held on the 7th instant, the following officers were elected for the ensuing year: President—Fannie M. Minor; Secretary—George. H. Allen; Trustees—John L. Adams, H. Winter, Sylvia Allen. In writing to any of these officers for information be sure to enclose a self-addressed stamped envelope for reply.

The most amusing thing seen here lately was the look of consternation on H. Winter's face when a few of the women took him by surprise. They invaded his new house, where he is keeping bachelor's hall, and he is so retiring in disposition that his pulse went up to 160 degrees in the shade. Imagine the surprise of the women when, just as they were ready to sit down to supper with Winter, a lot of men appeared to help eat and have a good time. Winter's embarrassment gradually wore off as the evening passed, and when all were ready to leave he had breath enough to ask them to come again. Everyone had a roaring time and departed with very kindly feelings for our new member.

The land owned by the Mutual Home Association is located on an arm of Henderson bay known locally as Joes Bay, and is 13 miles west from Tacoma on an air line, but the steamer route is about 20 miles.

The association is simply a land-holding institution, and can take no part in the starting of an industry. All industries are inaugurated by the members interested and those willing to help them. Streets are not opened yet and we have no sidewalks. Those thinking of coming here must expect to work, as it is not an easy task to clear this land and get it in condition for cultivation. There are 75 people here—22 men, 22 women and 32 children. We are not living communistic, but there is nothing in our articles of incorporation and agreement to prohibit any number of persons from living in that manner if they desire to do so. Those writing for information will please inclose a self-addressed, stamped envelope for reply.

## "THE WOMAN QUESTION."

Do you think, friend, that you know all about this question? But say, perchance, you don't; you may have forgotten some slight item, therefore let us ask your attention to a little pocket reference book on this important matter. It is entitled "Plain Words on the Woman Question." It was written by that liberal-minded and free-thinking novelist and poet, Grant Allen, and it will only cost you a nickel, for it is the latest issue of Moses Harman's "Light Bearers." It is full of light, and is a very valuable contribution to the literature of sex—not the least of its worth being some critical and pointed remarks by the well-known E. C. Walker. If you miss this you miss a good thing—a thing you need. For sale by DISCONTENT.

## HOW TO GET TO HOME.

All those intending to make us a visit will come to Tacoma and take the steamer TYPHOON for HOME. The steamer leaves Commercial dock on Monday, Wednesday and Friday at 11p. m. Leaves Sunday at 8 a. m. Be sure to ask the captain to let you off at HOME.

## RECEIPTS.

Bayhi $2, Sipple $1, Boecklin $1, Bruce $1, Brinkerhoff 50c, Leavitt 50c, Richardson 50c, Ascher 25c.

If any of the readers of DISCONTENT know anything about the "Newcomb loom" for weaving carpets, etc., Comrade I. Jameson, Brinnon, Wash., would like to hear from them.


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## Articles of Incorporation and Agreement of the Mutual Home Association.

Be it remembered, that on this 17th day of January, 1898, we, the undersigned, have associated ourselves together for the purpose of forming a corporation under the laws of the State of Washington.

That the name of the corporation shall be The Mutual Home Association.

The purpose of the association is to assist its members in obtaining and building homes for themselves and to aid in establishing better social and moral conditions.

The location of this corporation shall be at Home, located on Joes Bay, Pierce County, State of Washington; and this association may establish in other places in this state branches of the same where two or more persons may wish to locate.

Any person may become a member of this association by paying into the treasury a sum equal to the cost of the land he or she may select, and one dollar for a certificate, and subscribing to this agreement.

The affairs of this association shall be conducted by a board of trustees, elected as may be provided for by the by-laws.

A certificate of membership shall entitle the legal holder to the use and occupancy of not less than one acre of land nor more than two (less all public streets) upon payment annually into the treasury of the association a sum equal to the taxes assessed against the tract of land he or she may hold.

All money received from memberships shall be used only for the purpose of purchasing land. The real estate of this association shall never be sold, mortgaged or disposed of. A unanimous vote of all members of this association shall be required to change these articles of incorporation.

No officer, or other person, shall ever be empowered to contract any debt in the name of this association.

All certificates of membership shall be for life.

Upon the death of any member a certificate of membership shall be issued covering the land described in certificate of membership of deceased:

First: To person named in will or bequest.

Second: Wife or husband.

Third: Children of deceased; if there is more than one child they must decide for themselves.

All improvements upon land covered by certificate of membership shall be personal property, and the association as such has no claim thereto.

Any member has the right of choice of any land not already chosen or set aside for a special purpose.

CERTIFICATE OF MEMBERSHIP.

This is to certify that . . . . has subscribed to the articles of incorporation and agreement and paid into the treasury of the Mutual Home Association the sum of . . . dollars, which entitles . . . to the use and occupancy for life of lot . . . block . . . as platted by the association, upon complying with the articles of agreement.


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